



Volume 2, Issue 10

Ouranophantor

October 2019

A Newsletter of St. Basil Greek Orthodox Church



St. Basil Greek Orthodox Church

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Jayme Schenk

Worship Hours

Sundays: Orthros 8:15 a.m. followed by Divine Liturgy
Weekdays: Divine Liturgy 6:30 a.m.
Esperinos: For Major Feasts 6:00 p.m.
Wednesday: Paraklesis Service 6:00 p.m.

Upcoming Events

October 4 to 6, 2019

- + 62nd Annual Greek Orthodox Choir Federation Conference, hosted by St. Basil
- + October 6, Choir Conference Luncheon, immediately following Divine Liturgy in Philoptochos Hall

October 20, 2019

- + Coffee Hour Ministry Pot Luck Luncheon, immediately following Divine Liturgy in Philoptochos Hall

October 27, 2019

- + Prison Ministry Pancake Breakfast, immediately following Divine Liturgy in Philoptochos Hall

November 2, 2019

- + Dress a Girl Sew-a-thon from 9:00 a.m. to 3:00 p.m. at St. Basil's Philoptochos Hall

November 9, 2019

- + St. Basil's Sip and Paint Event from 3:00 p.m. to 6:00 p.m. at St. Basil's Philoptochos Hall

We welcome new families to our parish.

Now is the time to reach out to your loved ones who have fallen away for whatever reason and bring them back to church. Now is the time to share your faith with others. Together we must grow. Together we must build the Body of Christ. Invite someone to a service or to a church event. We have one of the friendliest communities in the Archdiocese.

Let us go out so that they will know we are Christians by our love.

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Sacraments and Blessings

40-Day Blessings:

September 22, 2019

Nickolas

Son of Emmanuel Rigatos & Angela Guastella



Baptisms:

September 29, 2019

Eleni

Daughter of Philip & Katherine Hiotis

Godparent: Vasilios Vardouniotis



Chrismations:



Weddings:

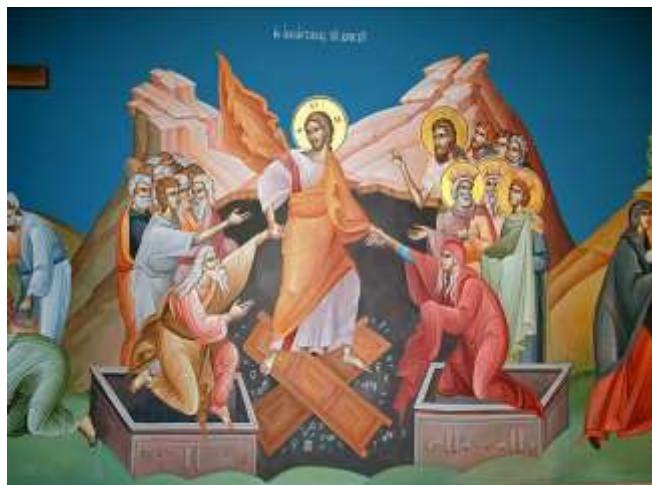
September 22, 2019

Sara Cutaia & Spiro Mantzoros

Sponsor: Rob Mantzoros



Funerals:



Father Dimitri's Message



My dear brothers and sisters in Christ,

Today, September 17, on the Feast of St. Sophia and her daughters Faith, Hope, and Love, His Eminence Metropolitan Nathanael of Chicago delivered a stirring homily on what brings people to Church. He began by remarking that he had asked his clergy, "Typically, when do people come to Church? And by people, I mean all people, young, old and everything in between." The predominant answer was, "When they are given something. Bay Leaves and Crosses

on Palm Sunday, Basil on the Feast of the Holy Cross, Eggs at Pascha, Holy Water at Theophany, etc. The people are more interested in the trinkets and sadly, we do not know if they even understand the significance of these items."

The term for this practice is shamanism, in which the faithful put their hope in objects like magical talismans and view the priest as more of a shaman/witchdoctor who can magic away diseases and cure spiritual maladies with his prayers, which might as well be called "spells" with this understanding.

This is a grave problem for many reasons, not least of which is that when the priest fails to cure the issue or the object does not bestow the desired effect, individuals can become jaded and doubt. However, the greatest problem with this is that we are supplanting our faith in Christ with faith in an

object or spell. This is a great deception and lie that the evil one uses to subtly turn us away from true faith and communion with Christ.

One very visible example of this in Greek communities is found when people place an "evil eye" pendant on the same chain as their baptismal cross. When asked why they do this, the answer is, "To ward off the mati (evil eye)." In other words, this is a talisman that will keep you safe from evil. I often follow up with the question, "And what does the cross do?" They reply the same, "It protects me from evil." There are two errors in this. First, even if we were to grant them both the nature as talismans, why would you pair an object of black magic with an object of Christianity? By nature, they are diametrically opposed. But second, and of far greater importance, is that the cross in and of itself is not

salvific without the intrinsic faith in the person who died upon it. It is a "trophy invincible" not because the cross has fundamentally changed, but because its symbolism has been flipped on its head and now represents the victory of Christ over death and the powers of this world."

Instead of focusing on trinkets, we should instead focus on that which is truly important. This is where we must turn to St. Sophia. St. Sophia's name is translated to "Wisdom." In his homily, His Eminence gave the distinction that this is not Γραμματέα/ Learning, the truest Wisdom of knowing Christ as the beginning and the end of all things. She did not focus on objects, but on Him. This is made abundantly clear in the names she gave to her daughters. Pistis(Faith), Elpis(Hope), and Agape(Love). From the beginning of time, names have carried great meaning. Parents name their children after places of great importance to their family, people of historical significance, and virtues. The hope is that the child will embody the qualities of that place, person, or virtue. The prayer is that this will become a defining characteristic of that child into adulthood.

An example of this were the parents of St. Panteleimon, who had named him Pantaleon, which translates to "in all things a Lion." They had hoped he would grow up to be a fierce leader like a lion and embody all the characteristics of the lord of the jungle. However, his life as an unmercenary caused people to rechristen him Panteleimon, which translates to "in all things merciful." This name better reflected his qualities and is how he is known to all mankind now.

St. Sofia understood this and so she named her firstborn Pistis(Faith). Faith is one of the most four important elements in our lives because it is what unites us to our Lord Jesus Christ. "'Truly I tell you, if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there,' and it will move. Nothing will be impossible for you'" (Matthew 17:20). Indeed, if we have faith nothing can stop us because we have a true communion with God Himself.

She named her second daughter Elpis(Hope). Hope is the most powerful of all the virtues because it is the culmination of the Holy Spirit. "Not only that, but we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not disappoint us, because God has poured out His love into our hearts through the Holy Spirit, whom He has given us" (Romans 5:3-5). Our suffering develops our character, which is how God knows who we are. This is hope, the hope in the Resurrection and the power of the Holy Spirit.



She named her youngest daughter Agape(Love). This is the one of the four greatest virtues because it is the attribute of Christ Himself. God is Love, but not the love that most people think of in the romantic sense. This is selfless love. Agape is two phrases together: “A” an prefix that designates that whatever comes next is its opposite and “ego” which means “I/Me.” In other words, Agape translates to “not I/me.” In our culture of self love and “selfies” Christ stands as the opposite in as much as He not only condescended to become a human being, but then allowed Himself to be murdered by the very people He came to save. This is the love He gives us. ““A new commandment I give you: Love one another. As I have loved you, so also you must love one another. By this all men will know that you are My disciples, if you love one another”” (John 13:34-35).

These are the virtues that St. Sophia instilled into her daughters, that they might emulate their name in all things and so become one with Christ. These four virtues of Wisdom, Faith, Hope, and Love were on full display when in the year 126, under Emperor Hadrian, they were betrayed as Christians. St. Sophia was forced to watch as her daughters Pistis(Faith) 12, Elpis(Hope) 10, and Agape(Love) 9 questioned on their faith in Jesus Christ. Despite the bullying tactics of their persecutors the girls remained resolute and brave as, one by one, they were cruelly tortured and executed. After all this, the emperor left St. Sophia alive to live with the deaths of her family. She took their bodies and buried them. Then, after three days of prayer, she fell asleep in the Lord to join them.

Think of their courage, their wisdom, their faith, their love, and their wisdom. They were perfect and true witnesses. I don’t mind sharing that when I was younger I thought that the tears shed by St. Sophia over the graves of her children were tears of sorrow. Now I understand that she shed tears of great pride in her daughters.

The role of the parent is to prepare his/her child for everlasting life. Little Agape(Love) was 9 years old at the time of her martyrdom. She would never grow into a young woman. She would never get married. She would never have children of her own. She would never be able to grow old and look with pride upon the accomplishments of her grandchildren. By every worldly metric this would seem a travesty and terribly sad. And yet, this little girl showed more courage than the bravest soldier. She showed more wisdom than the greatest sage. She showed herself to be complete in her relationship with Christ and as such she accomplished more in her young life than any hundred individuals with accolades of worldly accomplishments, wealth, or power. She is known to God through her incredible virtues and is perfect.

St. Sophia showed herself to be the perfect parent. She did not need to entice with trinkets or sports or anything else. She taught her daughters Christ and the virtues. This was sufficient.

Let us follow in her blessed example in raising our own children. Let us teach Christ in our homes and show that our faith is more than shamanism. Our faith is in a person, the Lord Jesus Christ. All of these wonderful items the church offers: the palm cross, the flowers, the oil, the basil, the holy oil, etc., all aid us in our expressions of faith and point us to the healer of all our infirmities. Let us use them to draw closer to Him, that we might acquire the Holy Eucharist. Let us acquire for ourselves and our children, the fruits of the Holy Spirt, and most especially those cardinal virtues of FAITH, HOPE, LOVE and WISDOM.

Please read *The Great Collection of the Lives of the Saints, Volume 1: September* on the following pages.

I remain your servant in Christ,

A handwritten signature in cursive script that reads "Fr. Dimitri". The signature is written in dark ink and is underlined with a single horizontal stroke.

Fr. Dimitri Tobias, Proistamenos

The Passion of the Holy Martyrs Faith, Hope, and Love, and Their Mother, Sophia
The Seventeenth Day (17) of the Month of September

During the reign of the impious Roman Emperor Hadrian, a widow of Italian ancestry called Sophia, whose name means wisdom, lived in Rome. She was a Christian, and in accordance with her name, she lived wisely, showing that wisdom praised by the Apostle James, who says, The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits. This wise gentlewoman, Sophia, while living in honorable wedlock, bore three daughters, whom she named after the three great virtues. The first was named Faith, the second Hope, and the third Love, for to what does Christian wisdom give birth other than to God-pleasing virtues?

Soon after the birth of her three daughters, Sophia was widowed. Living piously, she pleased God by prayer, fasting, and almsgiving. She reared her three daughters in a manner befitting a wise mother so that they, being the namesakes of virtues, might in truth acquire those traits, the names of which they bore. As they matured, they increased in virtue, and they learned well the books of the prophets and the apostles. They became accustomed to listen to the words of their teachers and earnestly occupied themselves with spiritual reading, prayer, and household chores. Moreover, they submitted themselves in all things to their holy mother, who was filled with divine wisdom. Thus, going from strength to strength, they were successful in all things. As they were exceedingly fair and perfect in wisdom, the eyes of all were soon upon them.

Word spread throughout Rome of the wisdom and beauty of the three sisters, and even the Eparch Antiochus wished to see them. When they were brought before him, Antiochus learned that they were Christians, for they did not hide their faith in Christ. Hoping in Christ, they did not doubt or falter in their love for Him, but before all they glorified Christ, showing disdain for the idols, hateful to God.

Antiochus related all these things to the Emperor Hadrian, who immediately sent his servants to bring the virgins before him. When the servants arrived at Sophia's house, they found the mother occupied with instructing her daughters. They told her that she was to come, together with her daughters, to the Emperor. Realizing the purpose of this summons, they arose to pray and said, "O Almighty God, do with us according to Thy holy will, and forsake us not, but rather grant us Thy holy aid, that our hearts be not frightened by the proud tormentor, that we be not terrified by his fearful tortures nor terrorized by bitter death, and that nothing might separate us from Thee, our God."

After praying and bowing down before God, all four martyrs, the mother and her daughters, took one another by the hand, forming as it were a plaited garland. They went forth, frequently looking up to the heavens, committing themselves with sighs and silent prayers to the help of Him Who commanded us to fear not them which kill the body, but are not able to kill the soul. When they arrived at the Emperor's palace, they signed themselves with the sign of the Cross and said, "Help us, O God our Savior, for the sake of the glory of Thy holy name!"

They were then led before the Emperor, who sat proudly upon his throne. They rendered him fitting honor but stood before him without fear, their faces radiant, their hearts steadfast, their eyes gazing gladly upon all as though they had been summoned to a banquet. Such was their joy with which they came to suffer torment for their Lord!

Seeing their honorable, fair, and fearless countenances, the Emperor questioned the mother as to their lineage, names, and faith. She, being most wise, answered so sagaciously that all were amazed at her prudence. Having spoken but briefly of the maidens' ancestry and names, she began to tell of Him Whom she confessed and before Whose name every knee should bow. Having confessed her faith in Christ Jesus, the Son of God, she called herself His handmaiden and gave praise to His name. "I am a Christian," she said, "and in that honorable name I rejoice." She added that she had betrothed her daughters to Christ so that they might preserve their chastity for the incorruptible Bridegroom, the Son of God.

The Emperor, seeing that Sophia was a wise woman, did not wish at that time to speak further with her or pass judgment on her. He laid the matter aside for a time and sent all four martyrs to a certain noblewoman named Palladia, whom he charged to watch over them and to present them on the third day to be judged.

Staying in Palladia's house, Sophia had sufficient time to instruct her children. She confirmed them in the faith day and night, teaching them with words inspired by God and saying, "My beloved daughters, the time has now come for you to contend for Christ; the hour has arrived for you to be betrothed unto your immortal Bridegroom. In accordance with your names, may you display firm faith, undoubting hope, and unfeigned and never failing love. The hour has come for you to rejoice, for you shall be crowned with the crown of martyrdom by your most beloved Bridegroom and will enter with gladsome voices into His bridal chamber.

"My daughters, for the sake of the honor in which you will be held by Christ, Who is more comely than the sons of men, do not spare your flesh. For the sake of life eternal, pity not the bloom of your youth nor hesitate to suffer the deprivation of this fleeting life, for your Beloved, Jesus Christ, Who dwells in the heavens, is eternal well-being and beauty inexpressible. When your bodies have been tortured to death for His sake, He will robe them in incorruption, and the wounds which you bear on your flesh will shine like the stars in heaven.

"When you have been deprived of your beauty for His sake, He will adorn you with heavenly beauty, such as the eye has not beheld. When you have laid down your souls for your Lord and suffered the loss of your temporal lives, He will grant you life eternal, and He will glorify you unto the ages before His heavenly Father and before His holy angels. You will be called Christ's brides and His confessors by all the hosts of heaven; all the holy monastics shall praise you, and the wise virgins will rejoice over you and will receive you into their company.

"My sweet children, do not allow yourselves to be deceived by the enemy's allurements, for the Emperor will entice you greatly and promise you rich presents, offering you glory, wealth, honor, and all the beautiful and sweet things of this corruptible and vain world. But love none of these things, for they all vanish like smoke and are scattered like dust by the wind and like a flower or grass wither and return to the earth. Neither be daunted by the prospect of grievous tortures, for having suffered them but a short while and having overcome the foe, you will rejoice forever.

"I believe that my God, Jesus Christ, will not forsake you should you resolve to suffer for Him, for He said, Even if a woman should forget her offspring, yet I shall not forget thee. He will remain with you throughout all the tortures you will suffer, looking upon your struggles, strengthening your infirmity, and preparing a plaited crown for your reward.

"My good daughters, remember the pains which I underwent in bearing you! Remember the labors I endured in rearing you, remember my words by which I taught you the fear of God, and comfort your mother in her old age with your good and brave confession of Christ. When I am deemed worthy to be called the mother of martyrs and will behold you suffering bravely for Christ, confessing His holy name and dying for Him, I will have more happiness, joy, honor, and glory than any of the faithful. My soul will be magnified and my spirit will rejoice and I will be strengthened in my old age. Having obeyed the instructions of your mother you will truly be my daughters, if you contest for your Lord even unto the shedding of your blood and with fervor submit to death for Him."

Having hearkened with compunction to their mother's words, the daughters were stricken in heart, and they rejoiced in spirit, awaiting the time of their martyrdom as though it were the hour of their nuptials. Being the holy branches of a sacred root, they desired with all their heart that which their most wise mother Sophia had taught them to thirst after. They stored her words in their hearts and prepared themselves for the contest of martyrdom as though they were to enter a bridal chamber. Girding themselves with faith, bolstering themselves with hope, and kindling in themselves the fire of love for the Lord, they strengthened one another and promised their mother that with Christ's help they would translate into deeds her edifying words to them.

When the third day had come, the saints were brought to judgment before the impious Emperor. Thinking that they were but young maidens who could easily be brought to obey his deceptive words, he began to speak to them thus, "I see, children, that you are fair, and I feel pity for your youth. I advise you as a father to worship the gods who rule the universe. If you obey me and do what I command, then I shall call you my own children. I will summon the eparchs, governors, and all of my counselors and shall adopt you in their presence, and they all will hold you in the highest respect and praise you. But if you do not obey me and do not submit to my ordinance, then much evil will befall you, and you will bring much grief to your mother in her old age. You will yourselves perish at an age when you should be happy and dwell amid the sweet, good things and the joys of this world. I will cause you to perish miserably and will cast out your severed limbs to be food for dogs, and you will be despised by all. Therefore, obey me, that it might go well with you. I care for you and do not wish to destroy your beauty and to deprive you of this present life; rather, I desire to have you as my children."

The holy virgins answered the persecutor as though with a single voice, saying, "God, Who dwells in heaven, is our Father, Who takes care for our life and has mercy on our souls. His love we desire, and we wish to be called His true children. We keep His commandments, and we spit on your gods. Your threats do not frighten us, for we wish to suffer and bear bitter torments for the sake of our sweet God, Jesus Christ."

The Emperor, having heard them answer thus, questioned their mother Sophia as to their names and ages. She replied, "My eldest child is named Faith and is twelve years old. The second is Hope, who is ten years of age. My third child's name is Love, and she is nine years old."

The Emperor marveled at the maidens' spirit, intelligence, and ready answers, especially since they were so young. He then began to attempt to force each of them to submit to his impiety, beginning with Faith, the eldest sister, to whom he said, "Sacrifice to the great goddess Artemis!"

But Faith would not agree to submit. Therefore, the Emperor had her stripped naked and ordered that she be beaten severely. The torturers thrashed her mercilessly, saying, "Sacrifice to the great goddess Artemis!" She remained silent, however, as though it were another's body which bore the suffering. Since the tormentor accomplished nothing by flogging her, he had her virginal breasts cut off. Seeing milk instead of blood flow forth from her wounds, the people shook their heads and secretly reproached the Emperor for his foolishness and cruelty, saying, "In what has this fair maiden transgressed? Why does she suffer thus? What a pity! Such is the mindlessness of the Emperor and his beastly cruelty that he not only tortures to death the aged but young children as well!"

Then a metal gridiron was brought, which was placed on a great fire which had been kindled. When it had been heated red hot, giving forth sparks, the holy martyr Faith was placed upon it. She lay there for two hours, calling out to her Lord, but she was not burnt at all, to the astonishment of everyone present. Then she was cast into a cauldron filled with boiling pitch and oil, but there too she remained unharmed, sitting as though she were in cool water, singing to God. The persecutor, not knowing what else to do with her to weaken her faith in Christ, pronounced upon her the sentence of death by the sword.

When Saint Faith heard this, she was filled with joy and said to her mother, "Pray for me, Mother, that I may complete my course and arrive at the end which I desire, to behold my beloved Lord and Savior and be filled with the vision of His divinity."

Then Faith said to her sisters, "You know, my dear sisters, to Whom we have promised ourselves and to Whom we have been betrothed. You know that we have been signed with the holy Cross of our Lord to serve Him to eternity. Therefore, let us endure unto the end. A single mother has borne us and has reared and instructed us, so let us accept a common death since we are sisters and share a single will. May I be an example to you, that you both might follow me to our Bridegroom, Who summons us to Himself."

Having said this, Faith kissed her mother, and embracing her sisters, she kissed them and then submitted herself to the sword. Her mother did not sorrow for her daughter, for her love for God overcame her maternal love and pity for her children. She only feared that one of her daughters might renounce the Lord, so she said to Faith, "My daughter, I bore you and on this account endured suffering. But you will redeem my suffering if you die for Christ's sake, confessing Him and shedding the blood which you received in my womb. Go to Him, my beloved offspring, stained with your blood, as if clothed in crimson. When you appear most fair before the eyes of your Bridegroom, remember before Him your lowly mother and pray to Him for your sisters, that He strengthen them so that they might have the same patience which you possess."

And so Saint Faith's honorable head was cut off and she departed to Christ God her Master. Her mother took her much-suffering body, and as she kissed it, she rejoiced and glorified Christ God, Who had received her daughter Faith into the heavenly bridal chamber.

Then the impious Emperor had the second sister, the holy virgin Hope, brought before him, and he said to her, "Good child, I appeal to you as a father who loves you. Heed my advice and worship the great Artemis so that you might not perish as your elder sister did. You have seen her bitter death. Do you wish to suffer likewise? Believe me, child; I pity your youth and would have you as my daughter if you would agree to obey my command."

But Saint Hope replied, "O Emperor, was it not my sister whom you put to death? Were we not born of the same mother? Were we not fed with the same milk? Did I not receive the same Baptism as my holy sister? I grew up with her, and from the same books and the same maternal instruction I learned to know the one God, our Lord Jesus Christ, and to believe in Him and to worship Him alone. Therefore, O Emperor, do not imagine that I shall reason, think, or desire other than as did my sister Faith. I am ready to follow her path; therefore, do not delay or weary yourself with much speaking, but begin that which you have resolved to do. You will see that I am of the same mind as my sister who has gone before me."

When the Emperor heard this reply, he handed Hope over to the torturers. His henchmen stripped her as they had Faith, and they beat her so long and mercilessly that they grew weary. But she remained silent as though she suffered no pain. She only gazed upon her mother, the blessed Sophia, who stood nearby and who valiantly looked on as her child underwent torment, fervently praying to God that He grant her daughter firm patience.

Then the wicked Emperor commanded that Hope be cast into fire, but she remained unharmed, praising God like the Three Youths. After this, she was suspended and scraped with iron claws. Her flesh was torn off, streams of her blood gushed out, and a wondrous fragrance came forth from her wounds. Her countenance shone with the grace of the Holy Spirit, and she mocked the persecutor because he was unable to overcome even a young maiden. She said, "Having Christ's help, I fear no torments; rather, I desire them as I desire the sweet things of paradise, so sweet is my Lord to me. But unending fiery torments and the demons which you regard as gods await you in Gehenna."

These words greatly angered the tormentor, who ordered that a cauldron be filled with pitch and oil and heated over a fire and that the saint be cast into it. When the cauldron had come to a boil and the Emperor's servants were preparing to hurl the saint into it, the kettle suddenly melted down like wax, and the hot pitch and oil poured forth from it upon all who stood nearby.

Such was the wondrous power of God which guarded Saint Hope. Although the persecutor saw all these things, he did not wish to know the true God, for his heart was ensnared by demonic darkness and pernicious error. Thus, seeing himself put to shame by a young maiden and not wishing to bear further humiliation, he condemned the saint to beheading.

When the maiden heard that she was to be put to death, she hastened joyfully to her mother and said, "Peace and salvation to you, mother: remember your child!"

Her mother embraced and kissed her, saying, "My daughter Hope, you are blessed by the Lord God on high in Whom you trust and for Whose sake you have not spared your blood. Go now to your sister Faith, to stand in the presence of our Beloved."

Hope then kissed her sister Love, who had been watching her torture, and she said to her, "Do not linger here, sister, but hasten, that we might enter the presence of the Holy Trinity together." Then she went to the headless corpse of her sister, Saint Faith, and kissed it lovingly. Nature compelled her to shed tears, but love for Christ turned her tears into joy. Then she bowed her head beneath the sword, and thus Saint Hope was beheaded. Her mother took her body and glorified God, rejoicing over the courage of her two daughters. She then inspired her third daughter with sweet words and wise counsels to contest in like manner.

The persecutor summoned Love, the third maiden, seeking to entice her to abandon the Crucified One and to worship Artemis, but the deceiver labored in vain. For no one has so desired to contend for our beloved Lord as did Love, even as it is written, Love is as strong as death; many waters cannot quench love, neither can the floods drown it.

The many waters of the world's temptations did not quench the fire of love for God in that maiden, neither was it drowned in the floods of misfortunes and sufferings. Her great love was made manifest in that she was prepared to lay down her soul for her beloved Jesus Christ, for greater love hath no man than this, that a man lay down his life for another.

The persecutor, realizing that he was unable to accomplish anything with his flatteries, began to torture Love, hoping by various torments to separate Love from the love of Christ. But she replied with the words of the Apostle, "Who shall separate me from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things, I am more than a conqueror through Him that loved me."

The persecutor began her torture by ordering that she be stretched out upon a wheel and beaten with rods. The saint's young body was stretched in such a way that her members were pulled from their sockets, and she was beaten until she had been dyed as red as scarlet by her blood, which watered the earth like rain.

The tormentor then showed the saint a furnace which had been heated white hot, and he said, "Maiden, say only that the goddess Artemis is great, and I will release you. But if you will not, you will without delay be burnt in the fiery furnace."

The saint said, "Great is my God Jesus Christ, but may you perish, together with Artemis!"

The persecutor became enraged, and he ordered those standing nearby to hurl Love into the furnace. The saint did not wait for another to cast her into the furnace, but she hastened to enter it herself. She walked into the furnace but was not burned, and she rejoiced as though she were in a cool place, singing and blessing God. And at once fire shot forth from the furnace, consuming the unbelievers standing nearby, burning some to ashes and scorching others. The Emperor himself was singed, and he fled far from the furnace. Within the furnace other radiant persons could be seen rejoicing together with the martyr. Thus the name of Christ was magnified while the impious were put to shame.

When the furnace was extinguished, the saint, Christ's fair bride, emerged radiant and unharmed as though from a bridal chamber. The torturers, in accordance with the Emperor's command, seized her and bored through her members with drills, but God's help strengthened the saint as she endured these torments so that she did not die. For how could she otherwise bear such torments and not perish immediately? Her beloved Bridegroom, Jesus Christ, strengthened her so that the impious might be filled with shame and so that she might receive a greater reward and that God's mighty power might be glorified in a frail vessel.

Finally, the persecutor, stricken with pain from being burned by the fire, commanded that the saint be beheaded by the sword. When she heard that she was to be beheaded, she rejoiced and said, "I sing to Thee, and I bless Thy much-hymned name, O Lord Jesus Christ, Who hast loved Thy handmaiden Love! Number me together with my sisters, and count me worthy to suffer for Thy name, even as they suffered."

Her mother Saint Sophia did not cease praying to God for her third daughter, that He grant her patience to the end. She said to Love, "My third offspring, my beloved child: endure to the end! You are traveling along the path which is good, and a crown has already been woven for you. The bridal chamber has been prepared and stands open for you. The Bridegroom awaits you, looking down from on high on your contest so that when you have bent your head beneath the sword, He might receive and embrace your pure and immaculate soul and grant you repose together with your sisters. Remember me, your mother, in the kingdom of your Bridegroom, that He might be merciful to me and not deprive me of an inheritance and portion with you in His holy glory."

At that moment Saint Love was beheaded by the sword. Her mother took her body and laid it in a beautiful coffin, together with the corpses of Faith and Hope, adorning their bodies as was fitting. She placed them in a chariot, took them several miles outside the city, and reverently buried her daughters there upon a lofty hill, weeping for joy. She sat by their grave, praying with compunction to God for three days, after which she slept the sleep of death in the Lord and was buried by the faithful in that same place, together with her daughters. She was deprived neither of an inheritance with them in the heavenly kingdom nor of a martyr's crown, inasmuch as she suffered for Christ, not in the flesh but rather in her heart. Thus the most wise Sophia wisely finished her course, having brought as a gift to the Trinity her three virtuous daughters, Faith, Hope, and Love.

O holy and righteous Sophia! What woman hath been thus saved through childbearing as thou, who bore children who were betrothed to the Savior and suffered for Him and now reign and are glorified together with Him? In truth thou art a wondrous mother, worthy of remembrance, for having beheld the cruel and bitter torments which thy beloved children underwent and their death, thou hast not, as is the custom with mothers, suffered grief, but thou dost rejoice, comforted by the grace of God. Thou didst encourage them to accept martyrdom and to pray, that they might not weaken and preserve their fleeting lives but that they should instead resolutely offer to shed their blood for Christ. And now exulting in the vision of His most radiant countenance, together with thy holy daughters, do thou enlighten us, that we may be preserved in the virtues of faith, hope, and love and be deemed worthy to glorify and stand in the presence of the most holy, uncreated, and life-bestowing Trinity, unto the ages of ages. Amen.

From The Great Collection of the Lives of the Saints, Volume 1: September

Parish Council Update

By Jayme Schenk

Greetings parishioners of St. Basil,

Hope everyone enjoyed their summer and is ready for fall and back to school. September began with our Sunday School classes starting back up again. We also enjoyed a great Cubs game at Wrigley Field. Fun was had by all!

We want to remind everyone that the weekend of October 4-6, our parish will be hosting the Choir Federation Conference. We invite everyone to attend Hierarchical Divine Liturgy that Sunday.

And finally, we are planning a very exciting, new, and creative event for the fall. . We hope everyone will be able to attend our first ever Sip and Paint event on Saturday, November 9 from 3-6 p.m. at St. Basil. Stay tuned — more details to follow.

Jayme Schenk,
Parish Council President



Philoptochos Update

By Nichole Kourvas Drimonas

Greetings,

October is Breast Cancer Awareness Month, and Philoptochos will be selling koulouria to help raise money for a breast cancer-related organization. Our special batch will be available all month for \$15.00/box. Please support this great cause! If you are interested in joining in on our baking fun, please see any Philoptochos member.

SAVE THE DATE — Saturday, November 2nd is our Annual Dress-a-Girl event. We encourage everyone to bring a friend or loved one and join us for this Metropolis-wide event. It is a beautiful day of fellowship and sewing that benefits children worldwide.

Wishing you a happy fall season!

Nichole Kourvas Drimonas,
Philoptochos President





Stewardship Update

By Maria-Kanella Koper



It's not too late to complete your 2019 stewardship. You can sign up at <http://www.stbasilchicago.org/our-parish/stewardship/> or pick up a pamphlet at the pangari.

2019 Snapshot (as of September 15, 2019)

<u>Stewards</u>	<u>Pledged</u>	<u>Collected</u>
168	\$215,958	\$172,453

We are still looking for new members to join the stewardship team who are interested in helping grow the engagement of parishioners and new members at St. Basil. Stewardship Ministry meetings will be announced in the weekly bulletin, please join us, we'd love to have you! If you are interested in being part of the team, please contact Maria-Kanella Koper at mariakkoper@gmail.com.

Have you become a steward of St. Basil's? Visit our website at www.stbasilchicago.org and click on "Stewardship" to learn more, or contact the church office at 312-243-3738 for additional information.

For where your treasure is, there your heart will be also. (Matt. 6:21)

Yiayia's Kouzina Update

By Cynthia Schroeder

Yiayia's Kouzina is completing our koulouria baking for October Breast Cancer Awareness month. We will begin selling boxes of 18 koulouria for \$15.00. All proceeds will be forwarded to Silver Lining Foundation in Chicago, which offers assistance for women to receive mammograms.

Yiayia's Kouzina is also preparing for the holiday season. We will be baking baklava, koulouria, and kourambietes on the following days:

Wednesday, October 9 — 3:30 p.m. to 6:30 p.m.

Saturday, October 19 — 10 a.m. to 1:00 p.m.

Saturday, November 9 — 10 a.m. to 1:00 p.m.

Wednesday, November 13 — 3:30 p.m. to 6:30 p.m.

The holiday pickup will be on Sunday, December 15, after Divine Liturgy.

Please come and join us for holiday baking and fellowship. If you have any questions please contact Cindy at 708-769-4084 (cell) or cschroe77@sbcglobal.net.



St. Basil Choir

By Melita Green

The 62nd Annual Church Music Conference is only days away. On Friday, October 3, choir members from the Metropolis of Chicago will converge on St Basil for the three-day conference. We will spend hours rehearsing the liturgical music composed by Frank Desby. The director is Valarie Karras from St. Nicholas Greek Orthodox Church in St. Louis, and the organist is our own Georgia Fragale. The Federation of Greek Orthodox Musicians will present service awards to members for their years of service and hold the annual general assembly. A workshop on the Eight Tones by our chanter Christina Kidonakis will enlighten us all. Food and fun aplenty with a Greek Glendi on Saturday evening provide relief from rehearsing.

We are so pleased to invite the St Basil community to join in the Glendi featuring the premier Chicago Greek Band, Rythmos. Music and dancing from 8:00 p.m. to 11:00 p.m. will lift our spirits. Advanced ticket sales only for \$25 are available at <http://www.stbasilchicago.org/rythmos/> until October 2. No tickets sold at the door. Soft drinks and snacks will be available for this non-alcoholic event.

Sunday, October 6, the conference choir will assemble in the balcony to sing the Hierarchical Liturgy with Metropolitan Nathanael officiating. The Liturgy will be professionally recorded and CDs will be made available to order. A third offering will be taken to benefit the Federation.

The conference will close with a celebratory luncheon to which the St Basil community is invited. There will be no coffee hour that day. The luncheon will be \$25 for adults and \$10 for children at the door. Please RSVP to 312-243-3738 by October 2.

We thank St Basil for being so supportive of our efforts. Ad sales exceeded those of last year's conference. Two generous sponsorships are appreciated. We finally ask for volunteers to sign up on the sheet in the Philoptochos Hall to set up, serve, and clean up meals. Other volunteer opportunities are welcoming and parking and accessibility assistance.

Together this conference will be a success.

62nd Annual Church Music Conference

***Hierarchical Liturgy
&
Conference Luncheon***

Sunday, October 6, 2019

**Celebrate a successful Conference with the Choir.
\$25 adults, \$10 children.**

RSVP Church office (312-243-3738) by October 2.



**St. Basil Greek Orthodox Church
Chicago, IL**

Federation of Greek Orthodox Church Musicians
62nd Annual Church Music Conference

Family and friends of the Federation Conference and St. Basil Greek Orthodox Church are invited to the "Greek Glendi", Saturday, October 5, 2019, 8:00 pm – 11:00 pm.



Featuring the premier Chicago Greek band, Rythmos,
<http://www.rythmosentertainment.com/>.

Advanced ticket sales only, \$25, at <http://www.stbasilchicago.org/rythmos/>
until Wednesday, October 2. No tickets sold at the door.

St. Basil Greek Orthodox Church, 733 S. Ashland, Chicago, IL

No alcohol; soft drinks and snacks served. Free parking across the street, UHS parking lot.
Rythmos event included in Conference Registration

Dear St. Basil family and friends,

Our Parish will once again be participating in the Open House Chicago event from October 19-20. Last year we had over 300 people attend. What a blessing it is to show others our Church and share the Orthodox Faith.

Are you interested in volunteering to welcoming visitors? Please contact church office for details.



Sunday School

By Jennifer Georgopoulos

I would like to take this opportunity to introduce the St. Basil Sunday School Team. The 2019-2020 St. Basil Sunday School team includes the following:

- + K-1st grade —Stella Antonoglou and Irene Antonoglou
- + 2nd-4th grades — Marina Tsapalaris
- + 5th-7th grades — Marina Arvanitis and Ed Franklin

You will also be seeing Christina Pinto, Maria-Kanella Koper and Jennifer Georgopoulos assisting with the Sunday School classes. A warm welcome to Ed Franklin, Irene Antonoglou, and Christina Pinto. We are so happy to have them as part of our team. A picture and a bio of the teachers is forthcoming.

Thanks so much to our Sunday school families who attended our first day of Sunday School. We started the year with a special blessing from Fr. Dimitri. We look forward to a great year .

A special thanks to Father Dimitri, parents, and the Sunday School Team for all their hard work and dedication. Any questions regarding Sunday School please contact Jennifer Georgopoulos at jenspalla75@sbcglobal.net

Coffee Hour Ministry

The Coffee Hour Ministry at St. Basil allows parishioners the opportunity to host coffee hour twice a month. It's a great way to get involved and promote fellowship at St. Basil while getting to know one another better.

We still have a few open dates for 2019 and are looking for volunteers to either host a coffee hour or participate in one of our pot luck luncheons with a team of other parishioners. If you are interested in volunteering, please contact the church office at 312-243-3738.

We thank everyone who has volunteered to host a coffee hour in 2019.



Sunday, October 6	Coffee Hour: St. Basil Choir—Choir Federation Luncheon
Sunday, October 13	Coffee Hour: Philoptochos
Sunday, October 20	Coffee Hour Ministry Pot Luck Luncheon: Chioros Family, Vana Kikos, Vicky Manasses, and Stewardship Committee
Sunday, October 27	Coffee Hour: Prison Ministry Pancake Breakfast

St. Tryphon Garden Ministry

By Marina Arvanitis

As the summer comes to a close, the Garden Ministry is preparing to give the gardens their final cleanup and soil treatments for 2019.

Unfortunately, this was a difficult year for our gardens, as many of the perennial plants were struck by pests that ate all of their new leaves and flowers. Furthermore, the whole garden along Polk Street remains stunted by a lack of soil nutrients that did not respond to two rounds of fertilization this summer.

In October, the ministry plans to add compost and mulch to the soil in hopes that next spring and summer will be more productive.

If you would like to participate in these efforts, please contact Marina Arvanitis.



Dress-a-Girl Ministry

By Dorothy Bezemes and Helene Frankos

Dear Friends,

How fast the time goes by, and with love and anticipation of your attendance we are attaching our Dress-a-Girl Around the World flyer for 2019. You will note that because of conflict of dates in October, this year we will be meeting on Saturday, November 2.

As stated in our "Save the Date" e-mail earlier to you, this past year our dresses and pants have gone to Colombia, and for the first time were hand-carried and delivered to children in Greece. God willing, our intent is when we gather together in November we work on making dresses and pants to send to the children in the Bahamas. Let's gather together as one and contribute in the work that God blesses us to do.

Again, please take a few hours of the day and join us. Invite your friends, your family — everyone is welcome.

With agape,

Dorothy & Helene

St Basil Philoptochos

7th Annual Metropolis Wide "Dress a Girl Around the World" Sew-a-Thon

Saturday, November 02, 2019 9am until 2pm

733 S Ashland Ave., Chicago IL 60607

312.243.3738

parking available across the street in the hospital parking lot



"If God Brings You To It, God Will Bring You Through It"

contact: Dorothy Bezemes 847.647.6665 or Helene Frankos 847.525.2107



Do you work in the city of Chicago?

Would you like to attend Weekday Liturgies but cannot because of Work? Join us at St. Basil.

When: 6:30 a.m. – 7:30 a.m.

UPCOMING LITURGIES

October

3: St. Dionysios the Areopagite

18: St. Luke the Evangelist

23: St. Iakovos the Brother of the Lord



At St. Basil Greek Orthodox Church
733 S. Ashland Ave, Chicago, IL

Weekly Meetings*

Wednesdays
6:00 p.m. Paraklesis Service
6:45 p.m. Discussion
Quarterly Pot Luck for Students

Questions? Email us at info@stbasilchicago.org

*check Church Calendar for Cancellations



Join us at St. Basil Greek Orthodox Church
to celebrate the Paraklesis Service

Wednesday October 16

6:00 p.m.

Followed by pot luck dinner and fruitful discussion on
a topic within the Orthodox Faith

Bring a friend and a small fast-friendly dish to share
with the group.

Meatless pasta will be provided

We look forward to a blessed evening with you!

ADULT EDUCATION AT ST. BASIL

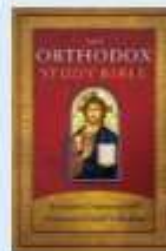
FALL 2019

September 10–December 17

Weekly on Tuesdays

10:00 a.m. **Bible Study**

Located in the church hall and also online via Zoom Meetings. Link available in Bible Study page of website (www.stbasilchicago.org/biblestudy). This semester, in preparation for our pilgrimage to the Holy Lands, we will study the Gospel according to St. John.



7:00 p.m. **Online Book Study—Blessed Darkness**

Classes will be available online via Zoom Meetings. Link available in the Blessed Darkness page of website (www.stbasilchicago.org/blesseddarkness). This semester we will study— *Our Thoughts Determine our Lives* by Elder Thaddeus of Vitovnica.



Monthly on First Tuesday of the Month

1:00 p.m. **Lunch Faith Discussion**

Join us for a lively discussion with Fr. Dimitri at a restaurant (locations to be announced) each month. Come for fellowship, thoughtful discussions, and good food. Each individual is responsible for his/her bill at the restaurant.



Elevation of the Cross

September 15, 2019



Girl's Ministry

September 22, 2019



Luke the Evangelist— October 18



This Apostle was an Antiochean, a physician by trade, and a disciple and companion of Paul. He wrote his Gospel in Greek after Matthew and Mark, after which he wrote the Acts of the Apostles, and dedicated both works to Theophilus, who, according to some, was Governor of Achaia. He lived some eighty-six years and died in Achaia, perhaps in Patras, the capital of this district. His emblem is the calf, the third symbolical beast mentioned by Ezekiel (1:10), which is a symbol of Christ's sacrificial and priestly office, as Saint Irenaeus says.

Apolytikion of Luke the Evangelist in the Third Tone

O Holy Apostle and Evangelist Luke, intercede to our merciful God, that He may grant our souls forgiveness of sins.

Kontakion of Luke the Evangelist in the Fourth Tone

As a disciple of the Word of God, with Paul you illuminated all the earth and dispelled the gloom in writing Christ's divine Gospel.

James (Iakovos) the Apostle, brother of Our Lord— October 23



According to some, this Saint was a son of Joseph the Betrothed, born of the wife that the latter had before he was betrothed to the Ever-virgin. Hence he was the brother of the Lord, Who was also thought to be the son of Joseph (Matt. 13: 55). But some say that he was a nephew of Joseph, and the son of his brother Cleopas, who was also called Alphaeus and Mary his wife, who was the first cousin of the Theotokos. But even according to this genealogy, he was still called, according to the idiom of the Scriptures, the Lord's brother because of their kinship.

This Iakovos is called the Less (Mark 15:4) by the Evangelists to distinguish him from Iakovos, the son of Zebedee, who was called the Great. He became the first Bishop of Jerusalem, elevated to this episcopal rank by the Apostles, according to Eusebius (Eccl. Hist., Book II: 23), and was called Obliah, that is, the Just, because of his great holiness and righteousness. Having ascended the crest of the Temple on the day of the Passover at the prompting of all, he bore testimony from there concerning his belief in Jesus, and he proclaimed with a great voice that Jesus sits at the right hand of the great power of God and shall come again upon the clouds of heaven. On hearing this testimony, many of those present cried, "Hosanna to the Son of David." But the Scribes and Pharisees cried, "So, even the just one hath been led astray," and at the command of Ananias the high priest, the Apostle was cast down headlong from thence, then was stoned, and while he prayed for his slayers, his head was crushed by the wooden club wielded by a certain scribe. The first of the Catholic (General) Epistles written to the Jews in the Diaspora who believed in Christ was

written by this Iakovos.

Apolytikion in the Fourth Tone

As the Lord's disciple, O righteous One, you received the Gospel, as Martyr, you have unwavering courage, as the Lord's brother, you have forthrightness, as Hierarch, intercession. Intercede with Christ our God, that our souls may be saved.

Kontakion in the Fourth Tone

O wondrous Iakovos, God the Logos, only-begotten of the Father, who dwelt among us in latter days, declared you, the first shepherd and teacher of Jerusalem, and faithful steward of the spiritual mysteries. Wherefore, we all honor you, O Apostle.

The Holy Great Martyr Demetrius the Myrrh-streamer— October 26



Saint Demetrius was a Thessalonian, a most pious son of pious and noble parents, and a teacher of the Faith of Christ. When Maximian first came to Thessalonica in 290, he raised the Saint to the rank of Duke of Thessaly. But when it was discovered that the Saint was a Christian, he was arrested and kept bound in a bath-house. While the games were under way in the city, Maximian was a spectator there. A certain friend of his, a barbarian who was a notable wrestler, Lyaeus by name, waxing haughty because of the height and strength of his body, boasted in the stadium and challenged the citizens to a contest with him. All that fought with him were defeated. Seeing this, a certain youth named Nestor, acquaintance of Demetrius', came to the Saint in the bath-house and asked his blessing to fight Lyaeus single-handed. Receiving this blessing and sealing himself with the sign of the precious Cross, he presented himself in the stadium, and said, "O God of Demetrius, help me!" and straightway he engaged Lyaeus in combat and smote him with a mortal blow to the heart, leaving the former boaster lifeless upon the earth. Maximian was sorely grieved over this, and when he learned who was the cause of this defeat, he commanded straightway and Demetrius was pierced with lances while he was yet in the bath-house, As for Nestor, Maximian commanded that he be slain with his own sword.

Apolytikion in the Third Tone

The world has found in you a great champion in time of peril, as you emerged the victor in routing the barbarians. For as you brought to naught the boasts of Lyaaios, imparting courage to Nestor in the stadium, in like manner, holy one, great Martyr Demetrius, invoke Christ God for us, that He may grant us His great mercy.

Kontakion in the Second Tone

God, who gave you invincible power and with care kept your city invulnerable, royally clothed the Church in purple with the streams of your blood, for you are her strength, O Demetrius.

The Holy Protection of the Theotokos — October 28th



The Feast of the Protection commemorates the appearance of the most holy Theotokos in the Church of Blachernae in Constantinople in the early sixth century, as recorded in the life of Saint Andrew the Fool for Christ's sake. While the multitudes of the faithful were gathered in church, Epiphanius, the friend of Saint Andrew, through the Saint's prayers, beheld the Virgin Mary above the faithful and spreading out her veil over them, signifying her unceasing protection of all Christians. Because of this we keep a yearly feast of gratitude, imploring our Lady never to cease sheltering us in her mighty prayers.

In the Greek tradition, this feast is celebrated on October 28, while in the Slavic tradition, this feast is celebrated on October 1.

Apolytikion in the First Tone

O Virgin, we extol the great grace of thy Protection, which thou didst spread out like a bright cloud beyond all understanding; for thou dost invisibly protect thy people from the foe's every assault. Since we have thee as our shelter and certain help, we cry to thee with our whole soul: Glory to thy great deeds, O most pure Maid. Glory to thy shelter most divine. Glory to thy care and providence for us, O spotless one.

Kontakion in the Plagal of the Fourth Tone

Let us the faithful hasten to the Theotokos now and venerate her sacred veil, as we chant unto her, singing hymns to praise and honour her, as is fitting; for she shelt'reth with her shelter and all her faithful flock and preserveth them unharmed from all calamities, as they cry to her: Rejoice, Protection most radiant.



HOLY LAND PILGRIMAGE

2020

Saint Nicholas—Holy Cross—Saint Basil's

Details

Please Join us for this wonderful trip to help bring the Gospels to life in front of our very eyes!

Have the opportunity to see the places where the most important aspects of Christ's life took place.

Take advantage of the opportunity to walk in the footsteps of our Lord. Come see the majesty of the Byzantine Empire, walk through the church of Hagia Sophia in Constantinople and meet His All Holiness Ecumenical Patriarch Bartholomew. Come and see the ancient see of Saint Basil in Cappadocia.

Take advantage of reinvigorating your faith!



January 26th-February 6th, 2020

Final Cost to be determined

(Should be around \$3,400 to \$3,600)

Lodging, Breakfast & Dinner Included in Price

All that is missing is you!

What will we be seeing:

- *Visit the church of the Holy Sepulcher where Christ was crucified, buried & resurrected.*
- *Visit Bethlehem and see the spot where Christ was first welcomed into the world at the magnificent Church of the Nativity. See the Shepherd field where the angels appeared to the shepherds!*
- *Experience Galilee where Christ first called the Apostles & began His earthly ministry.*
- *See the spot where the Annunciation took place in Nazareth.*
- *Visit Constantinople the Jewel of Orthodoxy. See the Phanar home of the Patriarchate & many ancient churches.*
- *See the Cappadocian Caves and see the Ancient throne of Saint Basil the Great.*

St. Basil Prison Ministry

PANCAKE



BREAKFAST

Sunday, October 27, 2019

after Divine Liturgy

\$10 per person; children under 10 are free!

*Proceeds will be used to fund ministry activities
such as purchasing Jewel food gift cards
for Angel Tree families at Christmas.*

St. Basil — 2019 Stewards

<p>A Chris & Georgia Alemis Lex & Sue Alexander Michael Angelakos Andrew Angelos William Angelos Anonymous Stella Antonoglu Marina Arvanitis & Ed Franklin Thomas & Lauren Arvanitis Dr. Christos & Tula Aravanis Leia Asimacopoulos</p> <p>B Gregory & Maria Bairaktaris Theodora Bairaktaris John Bakopoulos Katy Balabanis Andrew Bannos Dr. Robert & Dr. Sophia Sarkos-Barnes Tom & Leslie Bezanis Dorothy Bezemes John & Patoula Billiris Matthew Bills John & Dr. Christine Bishop Nick & Angie Brinias John & Cassy Brinkman</p> <p>C John & Rachel Calash John & Venus Campanelli Joanne Chamis John & Eleni Chioros Chris Christides Ernest & Christine Schenk Cochanis Stephan & Patricia Patsis-Cole Maria Constantinides Pam Cosmos Thomas Couston</p> <p>D Tim & Jenel Damis Anesti & Emily Dhima Anthony Dolas Matt & Alexis Douglas Petros & Nichole Drimonas Gus Drugas Alice Ducas Amelia Duka</p> <p>F Themis & Angeline Fabiatos Martin & Elaine Fosse Charles & Rosemary Fountas Ioannis Fountas Nicholas & Vicky Fountas Zach & Kalliopi Fountas Tony & Georgia Fragale John Frangias Themis Frangos Andrea Frankos Tony & Helene Frankos</p> <p>G Nick & Jennifer Georgopoulos George Goltsos Christina Gountanis Melita Green Kevin & Kathryn Gulley</p>	<p>H Sophia Haritos Arthur & Angie Harris Melanie Hillock Philip & Katherine Hiotis Willaim & Catherine Hostetler</p> <p>K Senya Kalpake Stella Kapetan Aris Kapsopoulos Demetra Karas George & Karen Karas Vasili & Allison Karas Dean & Maria Kartsimas Zarif & Constance Karwandyar Ralli Katsikas Charles & Jean Katsoulis Evan & Eleni Katsoulis Nick Katsoulis Peter Katsoulis Dr. Kenneth & Arlene Kehl Anthony & Christina Kidonakis Vana Kikos John Koliopoulos Harriet Kollias Eleni Kontaloni Ryan & Maria-Kanella Koper Phyllis Koumantos Vivien Kouras John & Eugenia Kourvas Constantine & Anastasia Koutsoubas Frank Kuchuris</p> <p>L John & Anna Lambros Ekaterini Lekkas Andy Lipscomb Elias Loumakis</p> <p>M Dina Manasses Eleni Manasses Vicky Manasses Dean & Anastasia Maragos Juanita Marx Carl & Natalie Michas Harry & Kathy Michas</p> <p>O Dr. Ben & Karina Onderdonk Jeffrey & Kalliope Osborne</p> <p>P James & Bess Pabin Demitra Panagopoulos George Panagopoulos Dimos & Angela Panousakis Rhonda Panousakis Sophia Panousakis Marcie Papadakis Bette Pappas Sam Pappas Lambros & Mary Peroulas Mark Phillip Katina Phillips Radoslaw & Olena Pietruczuk Alexa Plesiotis Nondas & Angie Plesiotis</p>	<p>Eleni Pontikes John & Carol Pontikes Branislav & Sophia Popovic Joann Prekezes</p> <p>R Jonathan Ramirez John Regas Robert & Irene Rohrman Anthony & Christina Rouches Demetra Rouches Sam & Christine Rousakis Ken & Helene Paspalas-Rubenstein</p> <p>S Josh & Constance Sammartin Irene Santos Andrew & Elaine Satouris Christine Saucedo Jayme Schenk Konstantinos & Marisa Schoinas Harold & Cindy Schroeder Emily Sedares Nicholas Senopoulos Bill & Boriana Sianis Panagiota Sianis Paul & Pamela Sianis Tom & Eleni Sianis Grigorios & Debra Skourletos John Stathopoulos George & Anastasia Stefan Brian & Nicole Steinberg Kathy Stratton Irar Swiss</p> <p>T Nicholas & Shari Thanas Gerasim & Edith Tikoff Dr. Richard & Angela Tobias Fr. Dimitri & Presvytera Mary Tobias Nick & Kristen Triandafilou George Tsagaris MariaTsagaris Anthony Tsenes Sophia Tsilimigras George & Juliana Tziahanas</p> <p>V Catherine Valsamoulis Dee Vergos</p> <p>W Kathy Walstrom Melanie Walstrom Charles & Katherine Webster Francis & Kanella Willsey</p> <p>Z Frances Zaroyiannis Georgia Zaroyiannis Ifiyenia Zaroyiannis Kyri Zaroyiannis Melanie Zaroyiannis George & Dorothy Zimbrakos</p>
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St. Basil Greek Orthodox Church - October 2019

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1 9:00 am Orthros and Divine Liturgy for the Holy Protection 1:00 pm Faith Lunch 7:00 pm Online Class	2 6:00 pm Paraklesis (Supplication Service) to the Virgin Mary	3	4 62nd Annual Church Music Conference	5 62nd Annual Church Music Conference
6 62nd Annual Church Music Conference Orthros and Hierar- chal Divine Liturgy 8:15 am	7 7:00 pm Parish Council Meet- ing	8 10:00 am Bible Study 7:00 pm Online Class	9 3:00 pm 6:00 pm Philoptochos Baking Paraklesis (Supplication Service) to the Virgin Mary 7:00 pm Philoptochos Meeting	10	11 Pastoral Day for Fr. Dimitri	12 10:30 am + Baptism
13 No class - Chicago Marathon Orthros and Divine Liturgy 2:30 pm + Wedding 8:15 am	14 Columbus Day (regional holiday)	15 10:00 am Bible Study 7:00 pm Online Class	16 6:00 pm Paraklesis (Supplication Service) to the Virgin Mary	17	18 Pastoral Day for Fr. Dimitri Divine Liturgy for St. Luke the Evangelist 6:30 am	19 9:00 am Open House Archi- tecture Tour
20 Orthros and Divine Liturgy Architecture Open House Tour 12:00 pm 8:15 am	21	22 10:00 am Bible Study 7:00 pm Great Vespers of St. Iakovos (Vaporaíso)	23 6:30 am Divine Liturgy for St. Iakovos 6:00 pm Paraklesis (Supplication Service) to the Virgin Mary	24	25 Pastoral Day for Fr. Dimitri Great Vespers of St. Demetrios (at Elmhurst) 7:00 pm	26 8:30 am "Orthros and Divine Liturgy for St. Deme- trios the Great Martyr" at St. Demetrios + Baptism 1:30 pm
27 Orthros and Divine Liturgy 8:15 am	28	29 10:00 am Bible Study 7:00 pm Online Class	30 6:00 pm Paraklesis (Supplication Service) to the Virgin Mary	31 Halloween		

SAVE THE DATE

St. Basil's Sip & Paint Event

Saturday, November 9

From 3 p.m. To 6 p.m.

at St. Basil



St. Basil Greek Orthodox Church
733 South Ashland Ave.
Chicago, IL 60607